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THE

UTAH REVIEW.

REV. THEOPHILUS B. HILTON, A. M., EDITOR.

JULY, 1881.

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(CHARTERED FEBRUARY 4, 1881.)

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THE UTAH REVIEW.

REV. THEOPHILUS. B. HILTON. A. M.

EDITOR.

VOLUME I. JULY, 1881. NUMBER I.

I.

SALUTATORY.

The Utah Review, in this its initial number, comes with words of greeting. It makes its advent into the world of letters as a friendly competitor for a place among the literary magazines of the day.

Its editor is conscious of the greatness of the undertaking he enters upon. He is aware that it will require years of hard labor to build up a magazine of influence and merit and make the Review what he designs it to be, for every thing of permanent value is of slow growth.

We think there is a large, unoccupied field in this great "New West" in which we trust the Review will find a wide place and a cordial reception.

The spirit of the Review will harmonize with the spirit which pervades every cultured Christian home.

We shall welcome truth from whatever source.

The Review will seek to advance the cause of a broad orthodoxy, the highest culture and a genuine liberality.

It will be devoted to Religion, Education, Philosophy, Science, Literature, Politics, Art and in a word to Christian Civilization.

Success in such an enterprise is always conditioned upon the excellence of the work performed. The Utah Review asks for a thorough examination, a careful reading and a candid criticism.

II.

DUST AND ITS EVILS.

For the past three or four months New York has been greatly exercised over the reign of mud. Filth has found in it a nidus, and, were it not removed ere the summer solstice arrives, it might prove a source of great impairment to the public health; but, after all, it is sometimes an advantage when floating material is made into mortar. Like the dust of lime, it will not fly hither and thither if thus fastened. The greater danger is when filth of any kind becomes thoroughly dried, so as to be wafted hither and thither by the winds. Some interesting facts are brought to light by the chemist in his search after the composition of dust. The pollen of the rag weed is often found in the upper air of cities, far away from any fields. Scent from a special factory, with its minute particles, are perceivable tens of miles distant. An analysis of dust found in the upper part of a theatre in New York showed pulverized horse-manure as a prominent ingredient. It is when particles of unchanged filth are dried and wafted about, and then become subjected to heat and moisture that they are productive of most harm. Indeed, dust of itself, even if ton charged with specific material, is a great irritant. One of the great afflictions of dry and dusty weather is that the lungs necessarily inhale so many particles. The mucous membrane of the throat and lungs is exposed to the irritant, and bronchial affections are often the result. Much that is called catarrh or ranked as a cold is mechanical irritation. The man who lived by the sea because there was no dust there had, at least, one valuable consideration as an argument for a sea-life. Much of the good that sea voyages do is owing to freedom of the air from floating particles, as much as to its purity of composition. Horsemen understand the value of clear air when they sponge the nostrils of their horses, in order to detain the floating dust. It is certain that men would be wiser, amid clouds of dust, if they would keep their mouths shut and have the nostrils wetted or protected. In many kinds of dusty work workmen should use a guaze or other contrivance as will allow free inhalation and yet detain some of the floating particles. We recall the case of a man who had worked in a spice-mill twelve years before, and yet a disease of the lungs showed them to be marked with characteristic sputa. Cities have this as one of their greatest evils. Public parks and squares and broad river or sea front help to remedy the evil somewhat. The question often arises with sanitarians whether the watering of the streets is the lesser of two evils. With all the variety of opinion as to it, it seems propable that the question depends very much upon the cleanliness of the dust. If a foul, pulverized dust is thus alternately moistened

and dried, the very water may aid in its dangerous transformation; but, if streets are well kept and cleanly, the watering enables the dust to be more easily removed and the dampness is refreshing. Like many other sanitary questions, it is relative, and all the facts as to conditions must be given, in order to decide. It occurs too often that the sanitarian is called upon to give an abstract opinion. We know of no department in which decisive advice more depends upon having all the details of the case in hand.

The influence of the wind in wafting dust, and thus wafting disease, is indisputable. Epidemics have occurred in which their progress was marked by dust. The great fairs of India and the great caravans of crowded marts have had much to do with the onward march of disease.

It is quite probably that the communicability of certain diseases can be restrained by avoiding the transmission of their dust. It is probable that the direct sputa of whooping cough is one of the direct means of its spread. It is quite certain that, if the body is oiled when the desquamation after scarlet fever is taking place, there is less risk of conveying the disease. Many of the skin diseases have a minute scurf, which readily finds its way into the surrounding air. Physicians now avail themselves of vasaline and of lotions, which do much to arrest this scattering.

Tyndall has ably written on dust and disease. His experiments in New York City showed how many millions of mites float in the common air, and how readily it may happen that mechanical irritation or specific disease result. Since the germ theory of disease has become prominent, or since, at least, it is believed that contagion consists of particles not gaseons or in solution, but particulate, it is all the more important that we recognize dust as one of the great conveyances of organic matters, and as such to be kept as pure as possible.—*Independent.*

III.

THE NEW HOUSE AND ITS BATTLEMENT.

The following lecture was delivered in London, before the National Temperance League, by Joseph Cook:

Under a thoroughly free government the extension of the suffrage to ignorant and intemperate populations inevitably places the scoundrel class at the head of affairs. A drunken people cannot be a free people. Are we, therefore, to infer that free governments are so dangerous that we must consider them condemned of God's Providence even in these late ages of the world? Britons and Americans are not likely to be of that opinion; for, if there is any one thing for which we have suffered myre than any other, outside of our religion itself, it is civil liberty, representative government, freedom of political opinion. I am not now touching at all upon the differences between American and British civilization; but I am asking you to notice that on both sides of the Atlantic we are free. All of us, Britons and Americans, are under the government of representative institutions. Evil opinion, expressing itself by means of the ballot, has opportunity to do harm in Britain and America, such as it cannot do in any other countries of the world less free. By as much as political freedom is extended, by so much drunkenness amongst voters becomes a national mischief, sometimes threatening the very lives of representative institutions themselves.

This, then, is the new house we are building in modern days—civil liberty under representative institutions. What is the proper battlement to be placed around the roof? How are we to preserve this mansion from bloodguiltiness? How are Americans and Britons to solve the problem they have been discussing for centuries—the question how a government of opinion under representative institutions may become safe and worthy of the blessing of Almighty God?

The future of government of the people by the people and for the people is inseperably bound up with the cause of the sobriety of the people.

You have been told, over and over again, that the lady who is the wife of the late President in America, turned the wineglass upside down in the White House; and she had in that act the support of the best portion of public sentiment in the United States. You have heard of a general who led the armies of the North in the civil war, who had been intemperate, but who became a total abstainer, and who to-day in all companies turns the wineglass upside down. These are characteristic examples of American public sentiment. You have heard of prohibitory laws on the other side of the Atlantic. You have heard of constitutional pro-

hibitions there. Why do I mention these things? Simply to show what a deep undercurrent of fear and anxiety there is in the new house built beyond the sea as to the battlement at the edge of the roof. We are convinced that immense political dangers must come from an intemperate voting population. Give the ballot to Whitechapel and Seven Dials and ask how you will feel about the cause of temperance. Let the slums of London vote, as those of New York do; let the government of London come under the control of the supporters of the liquor traffic as often as that of New York has done, and I believe you will have temperance sentiment here even stronger than ours. It is because you have not extended the suffrage as far as we have done that you do not feel the terror we feel on the other side of the Atlantic from the intemperance of the masses.

Although it is clear that America cannot maintain her institutions peacefully unless she is very stern concerning intemperance, you do not perceive that you are in a similar case. I am anxious to make an appeal here this afternoon that shall go to the hearts of men of business. I am anxious to make this topic seem of practical urgency to Britons. One of the first things an American asks, when he goes abroad, is: How far are the people allowed to protect their own interests by representative institutions? The broad fact is that most of the lower houses in the parliamentary bodies of western Europe are elected by the people. I will not discuss your upper houses and other hereditary bodies. Your lower houses of legislation are very many of them representative institutions, and the question is whether you can bear to have an intemperate voting class in London, in Paris, in Berlin, or any other large cities. I took pains to inform myself, the other day, as to the condition of the lower chambers, and here are some facts which show the need of this battlement around the wall of the new house Europe is building.

Who are they that elect the Lower Chamber in France? The citizens of the age of twenty-one. Who are the electors of the Lower House in Austria? Citizens of twenty-one, with a small property qualification. Who in Prussia? Citizens of twenty-five, classed according to taxation. In Germany, in the individual states, what determines the composition of the lower chambers? Universal suffrage. In Great Britain? In towns the householder who pay poor rates, or in counties tenants who pay a rental of £1 12s. in direct taxes. In Greece? Manhood suffrage. In Portugal? Citizens having an income of £22. In the Netherlands? Citizens who pay 1£ 12s. in direct taxes. In Switzerland? Males of twenty. In Sweden? Citizens of twenty-one, with a property qualification of £56. Do you need the battlement around your new house?

You say I have no right to introduce these topics here? I am preaching from my text, and I tell you, as Britons, as I would tell Norwegians, or Swedes, of Greeks, or Frenchmen, or Swiss, or Germans, that the day is coming in the progress of civilization when you cannot afford to have an intemperate voting class electing your lower houses of legislation. Civilization is building a new house, and, although I am not discussing here and now the structure of your upper houses at all—it may be ages

and ages before you change them—still, you believe in lower houses grounded essentially on the votes of the people. You will come ultimately, I venture to predict, to the American sensitiveness in this matter of intemperance among people who possess political power. You will do this as a matter of social and civil prudence. You will be forced into it as a question touching your purses and throats. The day is coming that will move the foundation of many of our present political arrangements out of their places. The time has arrived when it ought to be proclaimed that the minister who is a moderate drinker, the churchmember who is a moderate drinker, the professor of theology, or any conscientious person who sets a wrong example in this matter is hindering the formation of sound public sentiment, such as is required to secure the building of the battlement which is absolutely necessary to preserve the new house of civilization from blood-guiltiness.

There is nothing that prevents the formation of a righteous public sentiment on the matter of intemperance so much as the example of the educated and the conscientious class. My appeal is to this class.

Britons will respect my appeal on this point, because, if there is anything the British race loves, it is representative institutions. It is in your blood to love them. You are likely by and by to be thrown into the position of the Americans and find that the friends of representative institutions must either throttle their love of stsong drink or throttle their love of freedom. That is exactly the case on the other side of the Atlantic.

You send up a balloon from Hyde Park on a clear day, and with a glass you may see the homes of four or five millions of men. Send up a balloon from the Central Park in New York City, when the atmosphere is clear, and by the aid of a glass you can look upon the homes of two or three millions of men. Modern populations are massing themselves in cities. The misgovernment of great towns under representative institutions is a proverb. The faster cities grow the more rapidly do we come into the need of this battlement around the edge of the roof of our new house. But it is a fact that on both sides of the sea the cities are growing faster than the rest of the population. London increases faster than England, Berlin than Germany, and Paris than France, as well as New York City than the State of New York, Boston than the State of Massachusetts, and Chicago than the State of Illinois. In the United States we had only one-twenty-fifth of our population in cities in 1800. Now we have more than one-fifth. Some of your statesmen look across the Atlantic and say that there is not one American city of over 200,000 population that is well governed. I repel that accusation. Nevertheless, there is too much ground for it. We are troubled by an ignorant and intemperate class, derived largely from immigration from all lands. We have learned that we must educate them and make them sober, and that otherwise in great cities our form of government will be a farce. You will find ultimately in Great Britain trouble in managing your cities unless you reform the perishing and dangerous population. Let socialism raise a great conflagration on the Continent; let Communism and

Nihilism acquire any large degrees of political power beyond this little thread of water you call the Straits of Dover; and, although I believe the British workingman is one of the most sensible of human beings and one of the most loyal, I fear that some spark from the Continental conflagration might start an unpleasant flame on this side of the channel in your intemperate population. If a preacher is to be effective in reforming the slums, he must go down into them a total abstainer. If you do not awaken to the cause of intemperance in its depth and height, you will have political trouble here, and America will be only one step in advance of you in walking into the perils of the extension of the suffrage to an intemperate population.

Cities are growing in size, and with all their growth increase the difficulties and importance also of managing the dangerous classes. Such management is impossible while moderate drinking is maintained among the leaders of the best portion of public thought and action, and while the Church is inactive on this matter, and while social sentiment rests in a luxurious calm amongst the more dignified and educated circles. My appeal is to the conscientious and intelligent, in the name of their duty to society, to build this battlement around the edge of the new house, lest we have blood-guiltiness brought upon the mansion.

The Bible denounces wine as a mocker, and proclaims that the weak stroug drink of ancient times at the last biteth like a serpent and stingeth like an adder. What would it say of the fierce and poisoned potations of our days? Our race has been tempted more by intemperance than were the race to which our Savior directly spoke in Palestine. I suppose no portion of the human family has suffered as much as the German and English-speaking races from intemperance. Mr. Gladstone has said that these races have suffered more from this cause than from war, pestilence and famine. Frenchmen have not suffered as much; Italians have not suffered as much. Mohammed made a whole nation total abstainers. The weak-kneed Oriental has suffered less from intemperance than we have. It is true our homes have been measureably free from polygamy. When barbarians, we were exceptionally pure in our social life; but from old we have been given to carousel, from of old our weak point has been the love of strong drink.

When you misinterpret the example of our Lord you hinder the effect of my appeal to the intelligent and conscientious. When you tell me that he drank the fruit of the vine, and that, therefore, you may drink our modern wines, I must ask you to notice that your position amounts very nearly to exegetical lunacy. It never has been proved that our Lord's wine, made at Cana, or the wine he drank himself was anything nearly as dangerous as the wines you drink. Nay, I will go further, and say that, in my opinion, which I do not ask you to take, it never has been proved that our Lord's wine made at Cana and the wine he drank was not like the wine we suppose he used in instituting the Lord's supper—this best kind, this delicate kind, this unfermented spirit, which is used at this hour and can be bought in your own city at the present day. There are far more arguments on this side of the question than many of

you may suppose who have not read the recent literature on this topic.

Without claiming that the Bible absolutely settles the question as to the point I am discussing, I do claim that you have not proved, if you are a moderate drinker that it settles the custom on your side. You are far from showing that there is anything in the example of our Lord giving the remotest justification to your use of distilled liquors and brandied wines. I am grieved, with an indignation which I dare not express to the full, when I hear preachers and churchmembers quoting the example of our Lord in support of the use of distilled liquors, which were not invented until the twelth century. If our Lord were in London or New York to-day, face to face with our present drinking customs; if he were here in person as he is in the spirit, listening to the cries of orphans and widows; if he could see how the best portions of our civilization are imperiled by those who fleece the poor and sell to them strong drink, I believe, on my soul, that he would again, as he did of old, knot up the whip of small cords and purge the Church—shall I say from thieves? Yes, I will apply that term to the whisky ring. He would purge the Church of moderate drinking, and, in doing that, he would only be giving efficacy to the texts: "It is good neither to eat flesh, nor to drink wine, nor anything whereby the brother stumbleth, or is made weak." "Lead us not into temptation." "Have no fellowship with the unfruitful works of darkness." Do not drink wine, that ye may put difference between holy and unholy." "If meat maketh my brother to offend, I will eat no meat while the world standeth." He would knot up his whip of small cords and use them in the name of those secular principles to which I have appealed—the necessity of temperance as a battlement to keep blood-guiltiness from the roof of the new house civilization is building in giving large and sometimes unlimited political power to the people.

Do you say that I am declaiming now, and leaving the ground of hard stern facts? Allow me to go back for an instant to something modern. How many of your life assurance societies will permit you as a moderate drinker to be insured on the same basis as a total abstainer? This is a practical question. Since I came to England I have been studying the history of some of your life assurance societies, and I hold in my hand literal extracts from their own documents (not temperance publications at all), and the great outcome of the experience of these societies, recorded in these official statements, is that the total abstainer is paid from 7 or 10 up to 15 and 17 per cent bonus over and above the moderate drinker. That is an actual result; that is not the fancy of sentimentalism; that is a broad indisputable fact, which Britons ought to respect as the result of experience. Not long ago one of the assurance societies was addressed on this point, and made, through its secretary the following report (I have the original letter in my possession): During the past sixteen years we have issued 9,345 policies on the lives of non-abstainers, but are careful to exclude any who are not strictly temperate, and 3,396 on the lives of abstainers. Five hundred and twenty-four of the former have died; but ninety-one only of the latter, or less than half the pro-

portionate number, which, of course, is 190." Less than half the number of abstainers have died, compared with the number that have died among non-abstainers who were strictly temperate; and this is after an experience of sixteen years. (See extracts in full, with names and addresses of assurance societies in *The Temperance Record* for April 28th.)

Are life insurance societies to be allowed to go beyond the Church in their regard for the health of men in body and soul? It is to be remembered that many whose lives are assured as those of total abstainers were not always abstinent. The contrasted figures will grow yet more striking when the abstainers are such from birth. These societies are not governed according to biblical rules; they are not governed by this or that theory in science. Theirs is stern common sense applied to a selfish problem, and the outcome of it, under long experience, is like a peal of thunder from Sinai. It is high time for young men to arouse themselves when such are the signs of the times in secular societies. Here is the lowest portion of the sea rising in a tide that kisses the Alps.

Lord Jeffery was once visited by Thomas Guthrie, and noticed that the latter took no wine. Guthrie explained that he could not get a hearing in the Cowgate of Edinburgh if he went as a moderate drinker to those who were in their cups. Lord Jeffrey instantly recognized the nobleness of this plea. He saw that Guthrie stood on the principle of philanthropic prudence, expediency and self-sacrifice: "If meat maketh my brother to offend, I will eat no meet while the world standeth." Notice, I am using that principal under certain qualifications. I am not admitting that alcohol is meat; but, even if it were, I should still hold that this divine rule applies to it, if it prevented my reaching the poor and the degraded. Lord Jeffry treated Guthrie with honor, because he saw him standing as a hard-working reformer on the only practical and consistent basis of the temperance reform.

Take the wisdom of politics, the wisdom of science, the wisdom of the Scriptures, and join them in one beam of light, and let it smite through and through you while you look into the face of your crucified Lord. Where are we, that we can behold his wounds and not be willing to give up our little personal indulgences in order to increase our usefulness with the degraded? Every church has opportunity of reaching many families which have been afflicted by intemperance; every church ought to draw into it the intemperate. What if the intemperate man comes into God's house, and finds the pew seting the example of moderate drinking? Is that safe? Is that consistency? It is an unpopular doctrine that I am teaching. I know well; but I have taught it in fashionable churches in Boston and New York, and I do not know that I was ever criticised on the other side of the Atlantic for proclaiming unflinchingly the impolicy of setting from the pulpit to the reformed drunkard in the pew the example of moderate drinking. I must not flinch here from the principles I have maintained yonder; and I proclaim here, as I proclaimed there, that when a reformed drunkard sits down in a pew, and finds his neighboring churchmember a moderate drinker, and his pastor holding up the Bible in one hand and

a glass of moderate drinking in the other, the struggling converted inebriate has not come into a place of safety. The Church is not a fold that is securing him from the wolves; it is not a place where he can repose. But I do believe my Lord's bosom is such a place. Although you may blaspheme him by talking of the wine he made at Cana and wine that he drank, I will go to him, and I will say I do not believe he ever put the bottle to his neighbor's lips in a way that could intoxicate him. I do not believe he looked on wine when it was red. I will find safety in his bosom, and I will proclaim the necessity of the reformation of the Church, until safety can be found within it as his representative. Safety for the reformed inebriate and for the young can never be attained while we admit moderate drinking into the pulpit or into the pew.

Many abstainers are found among preachers, and are yet not chronicled in Temperance statistics; but the Church of England is known to have already 3,000 abstaining clergymen. The Baptists in England and Wales have 510 abstaining ministers and the Congregationalists 824. A great majority of the preachers among the Friends are total abstainers. The Calvanistic Methodists of Wales are, with few exceptions, total abstainers. A large majority of the preachers of the United Methodist Free Churches abstain wholly. Half the Wesleyan ministers in England and Wales are abstainers. The number of abstaining ministers in the Church of Scotland is 200; in the Free Church of Scotland, 300; in the United Presbyterian church, 220. Lord Bacon said the opinions and practices of young men are the best materials for prophecy. In these Islands it is very significant that abstinence is becoming the rule with candidates for the preacher's holy calling. All the students of the Methodist New Connection are abstainers. In Chesnut, Hackney, Lancashire, New and Spring Hill Congregational Theological Colleges there are 192 students, of whom 136 are abstainers. There is one perfectly sure remedy for intemperance, and that is total abstinence. There is no sure remedy except that, and what I will not recommend to myself I will not recommend to others. I have been a total abstainer from birth. I rejoice that I was early taught to abhor even moderate drinking, and that what I suppose to be sound principles as to temperance were inculcated upon me from the very outset of my preferences as a child. Let us bring up our offspring by example, rather than by precept. Let us set in our households such a blazing light before our children that when they come into the temptations of great cities they shall be strong in advance of their period of trial. Let us put the school and the press on the right side.

When we see the cross of Christ vividly we are sure to be melted. When we are melted we are sure so to pity our erring brothers as to be anxious to purge the Church of the sins which make even God's house other than a place of refuge for the reformed inebriate. When we thus purge the Church, we shall purge the parlor, we shall purge the press, we shall purge our statute books, and deliver civilization from a curse which has knawed our vitals more deeply than war or pestilence or famine.

IV.

GEORGE SAND.

The air was fragrant with June roses. The rain fell in copious showers and the falling drops were whirled by fitful winds through the pine trees that stood in the garden of an old chateau near La Chatre in Berri.

The pines stretched their dark green branches over a wall that divided the garden from the little cemetery. Close by the wall, in the gloomy shadows of the pines, was an open grave. Around this spot the peasantry of the surrounding country were gathered.

The bending forms of the aged, young men and maidens and even the school children, waited, with uncovered heads and reverent hearts to pay a last tribute to one they loved as a constant benefactor and friend. The procession slowly moved out of the old chateau, across the garden and park to bear to her last resting place one of the most famous women of France. Madame Amantine Lucile Aurore, Baroness Dudevant, who had attained extraordinary celebrity and was known to the literary world by the name of George Sand. Among the pall-bearers were the Prince Napoleon and M. Alex. Dumas. But for the presence of these notables a stranger would have thought it the funeral of some aged peasant mother mourned over by sorrow stricken children and deeply lamented by the grateful poor.

George Sand was born in Paris in 1804. Her maiden name was Dupin. She was a descendant of the famous Marshal de Saxe. After receiving a strict conventual education she married M. Dudevant in 1822; but in the course of a few years, finding married life intolerable, because there was no congeniality of soul between herself and husband, she arranged a separation in 1831 and went to Paris, where at first she found it difficult to secure even a comfortable living.

Her first writings were published in the *Figaro*. In 1832, assisted by her friend, Jules Sardeau, she wrote a romance, entitled, *Rose et Blanche* which only occasionally rises above mediocrity, and showed no sign of the genius that shone with such splendor in her book *Indiana* published during the same year. We have not space to speak of her many works, which, like splendid literary suns burst on the reading world.

She obtained a legal divorce and possession of her private property and children in 1840. She now occupied herself with the education of her two children and spent part of her time in Paris and part of it on

her estate in Berri. She died in 1876. And now around the open grave stood those who loved and admired her. The very clouds wept pitiful rain-tears as they laid her in the shade of the gloomy pines.

One dead hand that had so often caressed a child or comforted the poor, held a picture of her little grand-daughters, Gabrielle and Lucille, whose childhood had been the crown of her old age. The other hand, that had so often by penstrokes inspired or soothed the fevered hearts of the millions of France, gently clasped a bough of laurel.

On one side the aged Cure of the little church at Nahant where "all the people loved her," waited to say his simple mass for her soul and pronounce a blessing above the open grave.

On the other side stood Alex. Dumas with a letter from Victor Hugo, to pay fame's tribute to dead genius.

Though she had stubbornly rebelled against the Church, still the Church could not afford to refuse its last offices to one the world called great, and chose to forget the long rebellion, and claimed her dead though she neglected and defied it while living.

When her daughter begged Christian burial for her from the Archbishop of Bourges, he granted it on the ground that, "she had been baptized into the Church, had never openly refused its sacraments, and was therefore still its child." The priestly benediction would not have been sought at all had it not been for her daughter, the wife of Clesinger the sculptor. Her son, Maurice refused her old friend the Cure, an opportunity to offer her the consolations of the Church in her last illness, lest in her dying hour, she should leave some avowal of her soul's need of the help she had renounced in life.

The benediction of the priest was pronounced and then Dumas quietly unfolded Hugo's letter and the awe-struck peasants were told that they were standing by the open grave of "the one great woman in this century,—whose mission was at the close of the French Revolution to begin a revolution of humanity. The world needed a woman who could posses all gifts and yet keep her womanly nature; who could be at once strong and gentle. George Sand was that woman. She had done honor to France when many disgraced her. She was one of the glories of her age and country and her life had been a public benefaction. She had a great heart like Barbes, a great mind like Balzac, and a great soul like Lamartine, and posterity would count as glories much the present condemned as sins."

While we cannot accept Victor Hugo's estimate of her life and character, or receive it as the verdict of France, yet those who study with care her life, her character and her books are forced to grant her a prominent niche in the great temple of fame.

Was her life a blessing to the race?

There is an irreconcilable difference between French standards of life, thought and feeling, and our own. We cannot see her with Hugo's eyes.

American public sentiment asserts that the world would have been better, society purer if her books had never been written.

Carlyle's wife once wished that "Frederick the Great had died when a baby." Many thoughtful people believe that morality would have gained thereby if George Sand had died in infancy.

Thousands of parents withhold, and we think wisely, her books from their children It may be that we condemn indiscriminately what we ought to take more time to examine. But the fire of an ill-regulated and uncontrolled passion burns through so many pages and the trail of the serpent is seen in so many chapters that we naturally expect to see its slimy track between the lines of her most entertaining and enchanting thoughts.

We must concede that her mind possessed the greatest versitality, her imagination the most dazzling brilliancy and in dealing with the great problems of modern social progress she displays the skill and power of a master. We admire the perfect form, the captivating style, the plastic finish, and the great affluence of thought and sentiment, that pour themselves like a tidal-wave through all her productions. Her best romances are *Valentine*, *Consuelo* and *Andre*.

La Mare au Diable, of its kind, is a master-piece, and as far as plan and execution are concerned is the most complete production of her pen.

We instinctively hesitate to mete to her the praise she deserves lest in so doing, we should seem to be trying to gild debauchery and lust.

Over her life lies the shadow of a nameless sin, deeper and darker than the gloom of the pine trees that sigh above her grave.

If it were possible we should be glad to separate the woman from the writer. But this is quite impossible for every page glows with the writer's individual spirit and every-day life.

Indiana, her first work of real merit is thought to be autobiographical. Her readers have felt there must have been correspondence in outward circumstances, whenever they saw her characters led along through paths the writer had been treading and knew by experience as well as by imagination. M. Eugene Jacquot, in his series called "Les Contemporaines," published twenty-five years ago, states that the heroine and the author of *Indiana* are identical. George Sand denied the truth of the statement but in the judgment of the world the assertion has had more influence than the denial.

The author and heroine of *Indiana* had much in common. Both were victims of an unhappy marriage. The sentiments of the heroine were the sentiments of George Sand. The fiery indignation against a social system she hated, was kindled by the fire in the author's heart.

That some things which George Sand did were sinful beyond apology or excuse none can deny; but it is not true that she drank deep of every poisoned cup over which her characters lingered, or entered every sty of sensuality where she led them in the logical unfolding of the natural results of the evil the described.

She had the unflinching eye that could look at sin unabashed, the relentless hand that tore off its mask, and the power to portray the reality and blackness of sin that made the beholder shudder at the terrors

she revealed. She never hid the bitternesswhich is the result of an evil life. She depicted the sinner writhing under the penalty, either of physical suffering or the anguish of conscience.

The first great sin George Sand committed was leaving her husband. He was not a domestic tyrant. But a man of sense, amiable spirit, and many noble qualities, and without doubt continued to be her friend until his death. He doubtless saw the folly of attempting to control a spirit that would not suffer the least restraint. Even after their divorce they frequently met. He was present at his daughter's marriage at Nahant in 1855, and both mother end daughter were by his bedside when, in 1857, he died. Preceding and following this separation is a chapter in her history that reveals her true character.

In "Elle et Lui," and in Paul de Mussett's "Lui et Elle," two books of dazzling magnificence of style, is told an experience that might delight the woman's bitter enemies but would smite with pain and anguish every friend.

Genius in all time has affected to despise the customs and laws that govern ordinary mortals, and has assumed to be "a law unto itself." George Sand ignored all outward restraints, she claimed that to the evil they were useless, and to those inspired by truth and virtue they were unnecessary. Attempting to build a philosophy of life on these principles she wrecked her peace and blighted all her hopes. She made war upon present social relations and hurled her defiance against established wrong. She believed herself absolutely free from all restraint save the inward law whose sway she acknowledged.

That this inward law proved a false guide, one from whom she was glad to escape, her life gave abundant proof, though her pen may have been slow to admit it.

She began her work in a chaos of passionate feeling and through her books runs like a vein of fire the same fury and fierce self-assertion.

Her books could not have been written by a superficial thinkers. She lived intensely, felt keenly and thought deeply.

As you read her books you almost hear the dispairing cry of souls struggling in the darkness who feel that there is no escape for them. One peculiar feature of her earlier works is the hopelessness of the misery she pictures. The existing social systems, against which she passionately protests, and the characters she paints are all shrouded in gloom. And the darkness is made blacker by the attempt to extinguish all previous lights, however clear.

She fancied she had lighted a torch that would guide the world out of its misery into happiness. This ray of love and hope from her own heart shines on the pages of her books for a time and gives them a fresh attraction. But alas, it was the glare of false philosophy and shone only to mislead peace and purity until they were wrecked on the rock of license. A deathless spirit cannot afford to follow any light however alluring, that shines lower than the stars. It was during this period when in a state of frenzy she emptied the vials of wrath and scorn on existing laws and customs that she indulged in such wild incon-

sistencies as hopelessly blackened her character. Her characters interest us, her theories excite our attention; but we turn from both as from a corpse that we know ought to be buried because we possess no resurrecting power.

For a short time she visited not only the theatres, and the *cafes*, but the public gardens, and the haunts of men who knew neither innocence or shame. Sometimes in student's dress she joined in the carousals of the students.

All these things—the masculine attire, the cigar on the boulevard, the midnight frolic—were symptoms of a fever that was burning itself out. She professed to do these things to vindicate her freedom. There came a time when she longed to have this strange chapter of her life blotted out and forgotten. She launched her boat fearlessly in tempestous waters; for a time she ploughed bravely through an ugly sea; she was driven from her course by treacherous tides; she anchored her bark to what she dreamed was the great rock of truth but woke to find it a swaying wreck, "driven and tossed." But in the midst of her wildest tossing and the blackest nights of her sad life, she never seemed conscious of hopeless inward loss. Outwardly her destruction was complete; yet through the blackest vapors we see her face shining now and then with gleams of hope; agonized, struggling in the boiling tumult, her eyes turned longingly upward searching for light.

She wrote sixty novels, Some of these books will give her enduring fame. She was the greatest writer of this age. She might have become the most influential woman of her time, but for her fatal immorality. Greater endowments, rarer possibilities were never conferred upon any woman.

Consuelo, by many considered her greatest work, breathes a different spirit from most of her books. In this the soul's need of a God is freely admitted and hopeful thoughts scatter the poisonous vapors that shroud with gloom her former works.

Her ideal woman in this creation is pure and noble. Genius is refined, aspiration lofty, womanhood sweet and true, as she has painted them in the character of *Consuelo*. The whole range of fiction can boast of few works superior to this..

Thackeray says, "the charm of her melancholy sentences falls like the sound of country bells, sweetly and sadly on the ear." Their cadence is like the music of the moaning winds among the pines she loved. There seems to be an unconscious effort of the soul to rise to the contemplation of the good, the true and beautiful in character.

The sequel of *Consuelo*, the *Countess of Rudolstadt*, is similar in tone and spirit, and in these two books there is a strong effort made to give virtue and truth their real places in the world.

George Sand did not write to *amaze* the world; she wrote to *reform* it. Her thoughts were not the scintillations of a central fire, but the fire itself, that burned its way into the hearts of men and compelled them to feel and think. She seemed a volcanic spiritual formation, and the currents of her soul ran in hot lava streams that were fed by un-

quenchable fire. At first the contemplation of human misery absorbs her. Then came an intense effort to realize the possibility of human happiness. Disapointment followed, keen and bitter.

In her agony she hated and scorned, until her life's hot tides of rebellion overflowed upon the world. She refused to bow to the laws and customs of society. She reared her own alters, enshrined her own gods, and when all failed her the sweetness of youth was overwhelmed by the bitterness of disappointed womanhood. Her heart shriveled but her intellect expanded, and out of the ashes of home joys came forth a mighty spirit.

Now that her own were dead, she spared no idols. Without remorse, or even pity, she sought to extinguish the fire on all hearths. Her hand was uplifted to smite down the shrine of domestic peace and love in every home-temple. She said she had asked of the age, in her books, *Indiana* and *Valentine*, "What is its philosophy of marriage as considered in our day?" In *Lelia* and *Jacques* she demanded, "What is understood by love?" In *Spiridion* she inquired of the "significance of its religion," and in *La Companion de la Tour de France*, "What was meant by social and what by human right?"

She complains of the method of answering questions by censuring the questioner, and said no answer had come to her save that of King Dragrobert, who said, "he liked not wherefores." She indignantly repels the conservative criticism that "she should expose no evil for which she had not found a cure."

Alas that she tampered with evil. Great, loving hearts will be very tender toward this misled woman. She was sincere and conscientious and this ought to cover a multitude of sins. Her love for the poor and humble was heartfelt and real. There was always a tenderness and freshness in her life which were never destroyed by the terrible fires through which she passed.

In speaking of her finances, she says, "I have earned a million by my work. I have given away all except twenty thousand francs, which I secured two years ago, so that should I fall ill I would not be too great a care upon my children."

She is gone, but she reigned over a world of thought in which she created a new era.

Love her, admire her, as we must, we can never forget the awful waste of God's best gifts during those years when she forgot her womanhood and indulged in the immoralities of the age.

V.

OUR NATIONAL TRAGEDY.

The attempt to destroy the life of President Garfield filled our land with horror and created anxiety throughout the world. An act at once so brutal and causeless naturally enough produces the profoundest emotion and the most intense indignation. President Garfield is beloved by the Nation because of his patriotic service to his country, the integrity and purity of his motives and his conscientious devotion to the public weal in every official act of his life. The people have faith in him. They believe his administration will promote peace and prosperity at home and command the respect of the nations of the whole earth.

His death at this time would be regarded as a national calamity scarcely to be estimated. It is now believed that he will recover. The bearing of the President in the hour of supreme peril has been noble and dignified and reveals the manly Christian character and pure heart.

EXPRESSIONS OF SYMPATHY.

The following are only a few of the telegrams received by Secretary Blaine:

MADRID, July 3d, 1881.

To the Spanish Minister, Washington:

In the name of the King express to the Government of the United States the profound sorrow that the attempt against the President's life has caused in Spain. His Majesty and his Government fervently hope for the recovery of President Garfield.

BUCHAREST, Roumania, July 3, 1881.

His Excellency, the Minister of Foreign Affairs, Washington:

The crime at Washington has filled our hearts with horror. In the name of the Government and of the entire people of Roumania, I transmit to your Excellency this evidence of the sentiments of grief which the news of the assassination has inspired throughout the country, and I beg you to express these sentiments to the Government and to the family of the illustrious victim. I. C. BRATIANO,

President of the Council of Ministers and Minister of Foreign Affairs.

To the Secretary of State:

SIR—His Majesty the King of Sweden, my august sovereign, has bidden me express the horror with which he has learned of the awful attempt against the life of his Excellency the President of the United States, and the sentiments of sorrowful sympathy which he feels for the

whole American people in this hour of their deep affliction, and the sincere prayers which he offers for the speedy recovery of the illustrious invalid, in which the people of the United Kingdom of Sweden and Norway join.

To Blaine, Secretary, Washington:

Messages of inquiry and sympathy have been received from the Prince and Princess of Wales and the Duke and Duchess of Teck. Expressions of interest and sympathy are universal. Calls at my house and at the legation are incessant. I have duly forwarded your telegrams to our legations in Europe. LOWELL, Minister.

To Prince de Camporeale, Charge d' Affairs of Italy, Washington:

The King orders that you give expression to the profound grief with which His Majesty and the entire nation have learned of the attempted assassination of the President. His Majesty has taken cognizance with the greatest satisfaction of the more reassuring news transmitted by you, and desires to be duly informed. MANCINI.

LONDON, July 3, 1881.

To Blaine, Secretary, Washington:

Just received the following from the Queen: "I am most anxious to hear latest accounts of the President, and wish my horror and deep sympathy to be conveyed to him and Mrs. Garfield."

LOWELL, Minister.

TOKIO, Japan, July 4, 1881.

To Yoshida, Japanese Minister, Washington:

The dispatch announcing an attempt upon the life of the President has caused here profound sorrow, and you are hereby instructed to convey, in the name of His Majesty, to the Government of the United States the deepest sympathy and hope that his recovery will be speedy. Make immediate and full report regarding the sad event,

WOO-YENO,
Acting Minister of Foreign Affairs.

BUCHAREST, Catrocini, July 4, 1881.

To President Garfield, Washington:

I have learned with the greatest indignation and deplore most deeply the horrible attempt upon your precious life, and beg you to accept my warmest wishes for your quick recovery.

CHARLES, King of Roumania.

The Philadelphia *Press* says: "Two acts of President Garfield will endear him for ever to every mother and wife in the land. His first act after he had taken the solemn oath as President of the United States was to turn and kiss his aged and weeping mother. His first act after he was wounded to the death was to dictate a dispatch to his wife: 'He hopes you will come to him soon. He sends his love to you.' To her who is a wife or a mother these two deeds will appeal with touching force, and

the pathos of the words to his wife can scarcely fail to bring a tear to the eyes. 'James was always a good boy,' his mother said not long ago, and to every one except the heartless and the soulless there could be no finer praise than these simple words. That the boy was father of the man we all know. The love he bore his mother and wife is a love worthy of emulation and is natural in the highest degree. The great master spirit of English literature says:

> Nature is fine in love, and where 'tis fine
> It sends some precious instance of itself
> After the thing it loves.'

"To those who to-day are suffering most the whole country offers its truest and most heartfelt sympathy, and could the shoulders of many lessen the burden of their affliction, the volunteers would make their grief as light as air. Not to the wife and mother of the President, but to the wife and mother of the President, but to the wife and mother of a noble and devoted son and husband, a shining example of filial piety and devoted affection, is this sympathy offered, and to-day thousands of prayers spoken through tears will be put forth in earnestness and feeling on behalf of those who now most need them.

VI.

EDUCATIONAL NOTES.

Only one-half of the students in the Harvard Medical School have college diplomas.

The aristocracy of mind and heart is the only aristocracy which none wish to destroy.

Over nine-tenths of the colleges and universities in the States are under Christian supervision.

Amherst has 2,000 alumni, of whom 900 are ministers and 250 college presidents or professors.

It costs $142,000 a year to run the Michigan University, $101,000 of which is paid to the professors.

There is a movement in Indianapolis to cut down the course of study and shorten the hours in the public schools on the ground of the overwork of the pupils.

The French Minister of Public Instruction has ordered Herbert Spencer's work on education to be printed for gratuitous distribution throughout the schools of the Republic.

The American consul at Wurtemburg is of the opinion that the 7,000 American students in attendance upon the German universities, spend annually $650 each. The total expenditure amounts to the nice sum of $4,550,000.

Theological Seminaries.—There are in this country 123 Theological Seminaries, with property, grounds, and buildings valued at $5,500,000, and productive funds at $8,250,000. The annual income of these funds is $558,000.

The Syracuse Board of Education is considering a request made by ladies of that city to introduce in the public schools a text book which shall treat from the hygenic standpoint the evils of intemperance. The teachers are now required to give oral instruction on the matter to their pupils.

General Garfield is quoted as having written to "Gath": "It is a notion of mine that if the disposition and ability to do hard work and keep it up steadily be not the proper definition of genius, it is at least

true that these qualities are the best possible substitute for genius—perhaps better than genius."

More than one-third of the public school children in New York City are near-sighted to a greater or less extent, owing to the bad lighting and defective ventilation of the school-houses. The scholars are compelled to hold their books near their faces, in order to see clearly, and thus their eye-sight is impaired.

EACH county in Texas has received a gift from the state of four leagues of land to be used for the support of county academies or high schools. This provision was made in the early legislation of Texas, and many of the counties now have a fund of from $25,000 to 60,000, but the interest has never been used except to aid in the support of public schools.

DR. PEABODY is reported as saying that when he was a tutor at Harvard, many years ago, the faculty spent the greater part of their time in administering penal discipline, although there were then but 200 students under them. Now there are more than four times that number to manage, but such a case of discipline occurs not once in three months.

THE new building for the Boston English high school and Latin school is regarded as the largest free public building in the world. It is 339 by 220 feet with a hollow square in the middle. There are fifty-six rooms in all, including a drill-hall thirty by sixty, a gynasium of the same dimensions, and an exhibition hall capable of seating twelve hundred and fifty persons.

THE American people, since the adoption of the Constitution, have chosen eighteen different persons to the Presidency, of whom eleven have been graduates of colleges—the two Adamses of Harvard; Jefferson, Monroe and Tyler of William and Mary; Madison of Princeton; Polk of the University of North Carolina; Pierce of Bowdoin; Buchanan of Dickinson; Hayes of Kenyon, and Garfield of Williams.

ACCORDING to the Civil Service Year Book for 1881, the English Educational Department includes the following employees: one accountant, with a salary of $3,500; eleven first-class clerks, with salaries ranging from $1,750 to $2,500; twenty-one second-class clerks, with salaries from $1,275 to $1,700; twenty-two third-class clerks, with salaries from $500 to $1,200, and fifty-eight lower division clerks, with salaries from $400 to $1,500.

THERE are eight girls' schools in Italy directly under government control, and there are also an infinite number of private schools for which the government regards a regular system of inspection as essential. There are now four female inspectors regularly at work—women of education, tact and good manners. They receive a salary of 2,000 francs a year, with nine francs a day for expenses and a free pass for all railways and diligences. They perform their duty well.

GERMANY, with a population of 42,000,000, has 60,000 schools and an

attendance of 6,000,000 pupils. Great Britain and Ireland, with a population of 34,000,000, has 58,000 schools and 3,000,000 pupils; Austria-Hungary, with a population of 37,000,000, has 30,000 schools and 3,000,000 pupils; France, with a population of 37,000,000, has 71,000 schools and 4,700,000 pupils; Spain, with a population of 17,000,000, has 20,000 schools and 1,600,000 pupils; Italy, with a population of 28,000,000, has 47,000 schools and 1,900,000 pupils, and Russia, with a population of 74,000,000, has 32,000 schools and 1,100,000 pupils.

It is said that when the Emperor William received the news of the attempt on the life of the Czar, he became very serious, and after remaining silent for some minutes, said, in a tone at once melancholy and energetic: "If we do not charge the direction of our policy, if we do not think seriously of giving sound instruction to youth, if we do not give the first place to religion, if we only pretend to govern by expedients from day to day, our thrones will be overturned and society will become a prey to the most terrible events, We have no more time to lose, and it will be a great misfortune if all the governments do not come to an accord in this salutary work of repression."

Presbyterian Seminaries.—Princeton has buildings valued at $274-000, and funds amounting to nearly 700,000. The Union Seminary of New York holds real estate worth $150,000, and funds worth $700,000. The seminary at Auburn, N. Y., possesses $500,000—$200,000 in real estate, $300,000 in funds. Of these two kinds of property the seminary at Chicago has, respectively, $300,000 and $150,000. The Western Theological Seminary at Allegheny City, Pa., has funds slightly exceeding $330,000. The Lane Seminary possesses property aggregating $400-000. These six institutions hold one fourth of the entire amount of property owned by the 123 seminaries in the United States.

Astronomy is of all the sciences the most utilitarian. A few weeks ago Admiral Rogers, presiding at one of his lectures, mentioned the results of his own investigation into the actual value to man of the single series of observatories belonging to this country in dollars and cents. As he had calculated it, its value was $11,000,000, and he was able to show the results from the diminished rates of insurance resulting from the care with which men were able not only to guide ships over the surface of the sea, but also from the fact that, when a new rock or shoal was discovered, the voyager was able to determine its position, so that it might be truly indicated in the charts. Nevertheless, it was a subject which had, in addition to its utilitarian aspect, led men to the noblest conception of its vastness.

How to Train the Memory.—Your memory is bad, perhaps, but I can tell you two secrets that will cure the worst memory. One of them is to read a subject when interested; the other is, not to read but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on the page, and not only call them vaguely to mind, but put them in words and speak them out. Faithfully follow

these two rules and you have the golden key of knowledge. Besides inattentive reading there are other things injurious to the memory. One is the habit of skimming over newspapers items of news, smart remarks, bits of information, political reflections, fashion notes, so that all is a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels.

Mr. George I. Seney, President of the Metropolitan National Bank, of New York, has put $200,000 and sixteen lots in Brooklyn at the disposal of the Methodist Episcopal Church for the purpose of establishing a hospital in Brooklyn. The lots are in seventh avenue, between Union and President streets, and are worth $40,000. It is not intended that the hospital shall necessarily be built on these lots. Mr. Seney said the reason for establishing the hospital was the want Brooklyn has long felt of an institution like the German, the Presbyterian, the Mount Sinai, and other hospitals in that city. Although it is probable that members of the Methodist Church will contribute a majority of the Board of managers, it will be utterly unsectarian. The property will not be given to the Church. Other recent gifts by Mr. Seeney are $20,000 to the Industrial Home in Butler street, Brooklyn, and $62,000 to the Long Island History Society. Within two years he has given $260,000 to the Wesleyan University at Middletown, Conn.

The New York *Times* says of Cornell University: "Progress has been backward, not forward. Ten years ago the University catalogue called for 609 students, and the second class that entered as freshmen numbered 300 men. To-day the total number of students is only 399, of whom fourteen are resident graduates and sixty are ladies, while the freshman class numbers only 124. There were no resident graduates ten years ago, and no lady students, so that comparatively we have only 325 students now, as against 609 in 1870-71, or a little more than one-half as many. Tuition here for a four years' course in any department is only $300, or $25 per term, while from each Assembly district in this State one student each year has the right to attend free of tuition. About 100 students of the 399 are of the latter class. Of Assembly districts there are 128 in the State, and if they all sent one student each year there would be 512 State students at Cornell, instead of 100—more by 113 than the total number of students."

Health in Schools.—It will be a happy moment for the health interests of humanity when the process of "education" is made to include training with a view to the eradication of inherited disease, the repression of morbid idiosyncrasies, and the scientific—that is, physiological and psychological—culture of such faculties and attributes of the mental and bodily organism as shall conduce to perfect health. One step in this direction will be taken when the professional trainers of youth and managers of schools generally are brought to recognize the scope and importance of the work in which they are engaged. At first we must

probably be content to struggle for a better hygienic condition of schools and school-houses than at present prevails. Although Russian authorities on this subject think the English school system perfect from a health point of view, and envy us our advanced position, it would be folly to shut our eyes to the fact that there is much in the *regime* of child-life which is eminently unsatisfactory both in families and "at school." In respect to the food, the clothing and the habits of the young, much remains to be accomplished before we shall even approximate to a perfect system. Meanwhile, it is, perhaps, in respect to the ventilation of school-rooms, the length of time spent in study, the method of studying, the posture of the body long maintained, and the management of light, with the consequent strain on the eyesight of children, and of growing youths of both sexes, improvement is most urgently necessary.—*Lancet.*

PUBLIC SCHOOLS.—The following is a statement of the cost of public schools during the past school year in some of the large cities of the country. The first column exhibits the cost per pupil in membership based upon the salaries paid teachers. The second column shows the entire cost of instruction per pupil, based upon current expenditure for all purposes, inclusive of salaries:

Cities.	Tuition or Salaries of Teachers.	For all current expenditures.
Boston	$25.08	$35.07
San Francisco	25.00	30.90
Cincinnati	19.68	21.33
New York	19.65	21.57
St. Louis	16.73	18.73
Baltimore	16.60	20.32
Cleveland	14.42	19.20
Milwaukee	14.00	15.88
Chicago	12.10	14.42

During the school year 1875-6, the teachers of the Chicago public schools were paid $588,721, or $15.46 per pupil, and during the school year 1878-9 the salaries were $529,164, or $12.10 per pupil, or $59,556 less than was paid three years before, although the increase in the number of teachers and pupils had been very large. The teachers' pay-roll for the month of June, 1876, was $60,361; the pay-roll for June, 1879, was $65,536. The pay-roll for January, 1880, was $57,204, although the increase in the number of pupils since 1876 has been nearly 10,000. There are now 900 regular teachers, and, exclusive of Principals, but inclusive of teachers in high schools, the average salaries paid teachers is only $575.

The Chinese Government recently sent instructions through the Embassy at Washington to the Chinese Educational Commission in Hartford, Connecticut, to establish a department of telegraphy, and operations have already been announced. At present there is no telegraphic communication in the Chinese Empire excepting between a few of the larger places on the coast, and this is solely by lines established and main-

tained by the enterprise of foreign residents. It is understood that the communication is solely in English, or other tongues than Chinese, and that no system has yet been devised by which the Chinese can communicate by wire in their own language.

The project as understood at Hartford, contemplates the establishment of a governmental telegraph system to extend to all parts of the Empire. with operators who are to be thoroughly instructed alike in the theory and practical operation of the electric telegraph. It naturally follows that, as comparatively few of these operators would be conversant with any language other than their own, it will be necessary to prepare a system of telegraphic signs and symbols which shall indicate the Chinese charac ters. With a language whose written forms are so difficult as the Chinese this will be a task of time and labor, but comparatively easy for some of the highly educated gentlemen of the Educational Commission of Hartford. It is proposed, it is said, to have the students at Hartford, in learning the art use the ordinary system of this country, and as they are well acquainted with English, they could, in their own country, either telegraph in English and translate into Chinese, or use the proposed system of Chinese telegraphic symbols.

The students selectrd for the telegraphic class are those most advanced in their studies in this country, and who are shortly to return to China. There each one will be capable of acting as an instructor of classes of his countrymen. In the Commission building a study-room has been fitted up with wires, instruments and all other facilities essential to perfected studies. The students are reported to have taken hold of this new study with real interest, and as they are quick to learn a few months tuition will fit them for their duties.

VII.

THE REVISION OF THE NEW TESTAMENT.

Dr. Whedon says in the Methodist Quarterly Review:

"The quiet corps of scholars who so patiently and faithfully toiled through long uncompensated years in the revision scarce imagined to themselves what a commercial sensation they were preparing—what a commotion in the sale of the first editions, and what a tumult in the columns of our daily seculars. And the momentous inference arises that the Bible has not lost its power. It stirs men on both sides of the Atlantic as it never stirred men before. Men, to whom it was apparently a buried book, betray an interest in its pages which slept in their minds unknown, perhaps, even to their own consciousness. We have almost written the conclusion that there is more religion in our world than we had imagined. The prophets of our day, who, inspired by their own wishes, are predicting the downfall of Christianity, will evidently die without the sight. And there are queries and quandaries in the popular heart. There are some disturbances, well known to scholars, many of them noted in our commentaries, yet new to the readers of solely the English text. The disappearance of the laceration of the text into separate verses and chapters, the division by paragraphs demanded by the sense, the removal of the figures to the margins, and the printing the poetical quotations in a poetical form—changes which would have been disturbing fifty years ago—are easily welcome now. That little revolution will never go back. But how about tearing off the sublime doxology from the Lord's prayer and tucking it into the margin? How about a great many forms of expressions which thought has consecrated as part of the Bible, and that yet have been ruthlessly substituted by some 'human' interpolation? Now we think it should silence a large amount of complaint to call to mind the fact that it is a question of Truth. Does the revision come more nearly than the old version to the *truth* of the original autographs of the sacred penmen? This is the proper form of the question which the Christian people are now putting to the biblical scholarship of the day. And to that question there can surely come but one unanimous answer.

Whatever exceptions can be taken as matters of taste and association, there can be no doubt that the revision is very greatly superior to the old as a presentation of the sacred writings to the English mind. And this to so great a degree as to overbear all other considerations, so that to prefer the old is to prefer at least the less true, if not the untrue. This

question of *truth* regards, first the original text, and then the English text of the revision. And when the people ask, Is the revision made from a purer text than that of King James? to that no scholar can withhold a strong affirmation. There is something beautiful in the enthusiasm with which for a century or so the closeted biblical scholars have hunted for and collated manuscripts, and the toil, intellect, and rigid and pure-minded criticism with which they have chastened the text of the copies back into an approximate identity with the apostolic autographs. Here is new truth as opposed to old mistake. A truer Greek Testament is now Englished for our use.

And, secondly, to the question of a more accurate translation of this more accurate text, there can, in *truth*, be but one reply. There is, indeed, one translation which we consider a great blemish, namely, the phrase, "evil one," in the Lord's Prayer. In regard to this, as well as the doxology, we advise that the old form, being preserved in our Discipline, should be used in the public service. The substitution of *love* for *charity* in Corinthians is made in every commentary, is necessarily made in every sermon on that text, and should unquestionable be made in a revision. We fully endorse the changes by the American revisers, relegated by an appendix, and wish they had been wrought into the text. It would have been simply a preference of *new truth* to old *untruth*. The newspapers seem to say that the English public mind rejects the revision. We cannot quite believe that there will be a permanent rejection. It would be a curious duality if the old should be the standard in England and the new in America. The cautions, however, given by the authorities of the church against an adoption of the new into the public service sporadically by individual clergymen betore it has been accepted by the legislation of the church, is just and wise. Similarly no minister of our own church should adopt it before the authoritative action of our General Conference."

VIII.

CIVIL SERVICE.

Civil service reform as applied to the Custom House means that this large and important business shall be transacted in a business-like way; that the persons appointed to that end shall in point of character and ability be well qualified for the work they have to do; that the best attainable method shall be adopted to ascertain those qualifications; that when the persons so appointed perform their duties satisfactorily they shall be kept in place; that the most trustworthy, the ablest and most efficient of them shall be promoted, and that those who show themselves unfit in a business point of view shall be removed. That is all.

This, it would seem, must commend itself to the good sense of every practical man. What is there in it, then, that exasperates the 'practical politician?' Simply this: The 'practical politician' insists that when John Smith presents himself to the collector of customs with a recommendation from a congressman or some other political potentate, certifying to his fidelity, influence and usefulness as a worker for the party in running primaries, in drumming up voters, and in other ways known to the engineers of the party machine, this must be deemed sufficient to entitle John Smith to a place in the Custom House; and that he must be kept there as long as he does his political work, and promoted if he shows himself particularly useful and influential. As to his moral qualifications, they are to be deemed satisfactory if John Smith has not been in the penitentiary; and occasional blunders or other delinquencies in the performance of his official duties must be overlooked for the simple reason that John Smith's removal would disorganize and otherwise injure the party.

To this the friend of civil service reform objects. He insistt that John Smith is not appointed to a place in the Custom House for the purpose of running primaries or ward caucuses, but for the purpose of examining invoices, inspecting imported goods, and so on; that the recommendation of a congressman certifying to his fidelity and usefulness as a party man in the way of managing primaries is not the thing to show his fitness for the examination of invoices and similar duties; that therefore another method to ascertain the latter must be adopted; that a thorough examination into his character, habits, knowledge and general capacity is such a method, and that when several candidates present themselves for such an examination, the man who makes the best showing shall have the place. The 'practical politician' thinks, or pretends

to think, such an examination cannot be depended upon as a test of the real working capacity of a man. Admitting, for argument's sake, that it is no absolutely reliable test, the friend of civil service reform answers that it is the best test we have, and certainly an infinitely better one than the mere recommendation of a politician, which experience has shown to be the worst.—*Evening Post.*

IX.

MISCELLANEOUS.

OBITUARY.

March 26.—In New York City, William Beach Lawrence, jurist and writer upon international law, in his eighty-first year.

March 27.—In Paris, France, Oscar Thomas Gilbert Motier de Lafayette, Senator of France and grandson of General Lafayette, aged sixty-five years.

March 28.—In New York, the Earl of Caithness, aged sixty years.

April 8.—At Versailles, France, Prince Napoleon, third son of Lucien Bonaparte, in his sixty-sixth year.

April 14.—At Brixton, England, Rev. W. Morley Punshon, D. D., aged fifty-seven years.

April 19.—In London, England, Benjamin Disraeli, Earl of Beaconsfield, aged seventy-six years.

In Pekin, one of the empresses regent, known as the Eastern Empress.

April 24.—In Boston, Massachusetts, James T. Fields, publisher, author and lecturer aged sixty-three years.

April 26.—In Philadelphia, Rev. Dr. Alexander Hamilton Vinton, formerly rector of St. Mark's Church, New York, and later a professor in the Protestant Episcopal Divinity School, Cambridge, aged seventy four years.

In Boston, Massachusetts, John Gorham Palfrey, historian and statesman aged eighty-five years.

April 27.—In Paris, France, Emile de Girardin, journalist, in his seventy-fifth year.

At Gratz, General Louis Von Benedek, Austrian commander in the war of 1866, aged seventy-seven years.

May 17.—At Vienna, Austria, Franz von Dingelstedt, the German poet, aged 67 years.

May 19.—At Nice, Count von Arnim, the Prussian diplomatist, aged fifty-seven years.

May 21.—At Woodburn, Pennsylvania, Colonel Thomas A. Scott, ex-President of the Pennsylvania Railroad Company, aged fifty-six years.

In New York City, Professor Alexander I. B. Schem, aged fifty-five years.

May 22.—In Paris, France, M. Proper Duvergier de Hauranne, author and Member of the French Academy, aged eighty-three years.

June 2.—At Albany, New York, Alfred B. Street, poet, aged seventy years.

In Paris, France, Maximimilian Paul Emile Littre, publicist and philologist aged eighty years.

July 19.—Dean Stanley died of erysipsipelas, at the deanery at Westminster aged sixty-six years.

DISASTERS.

March 23.—Italian Opera House at Nice burned. One hundred lives lost.

April 3.—Earthquake in the island of Scio, Grecian Archipelago. Forty-five villages destroyed, 7,000 persons killed, 10,000 injured, and 40,000 rendered homeless.

April 22.—Railway accident near Ozier, New Mexico. Eight persons killed and several injured.

April 23.—Ferry-boat upset in the Dniester river. Sixty-three persons drowned.

April 26.—British war-sloop Doterel blown up in the Strait of Magellan. One hundred and forty three lives lost

April 28.—Ferry-boat upset in the Fox River at Elgin, Illinois. Twelve persons drowned.

April 30.—Intelligence received of the loss of the British steamer Tararua, of Melbourne, on the reefs off Otago, New Zealand. Eighty persons drowned.

May 24.—Excursion steamer Victoria capsized near London, Ontario, Canada. Over 200 lives lost.—Explosion at St. Joseph, Missouri. Several negroes killed.

May 30.—Accident on the Pennsylvania Railroad at Bear Swamp, near Trenton, New Jersey. Several killed.

June 1.—Boiler explosion, Kensington, Philadelphia. Several killed and wounded.—SchoonerCarrie S. Dagle, from Gloucester, Massachusetts, March 15; given up lost, with a crew of 12 men.

June 9.—Fire in Quebec, destroying 800 houses, and causing a loss of $1,500,000.

June 12.—Violent storms in Iowa, Kansas, Minnesota, and Missouri, destroying many lives and much property.

July 17.—The town of New Ulm, in Minn., a place of 35,900 inhabitants was destroyed by a cyclone. About a dozen persons killed and as many injured.

PROGRESS OF WOMEN.

Miss Susan B. Anthony said recently in reply to the question, "What have you accomplished by your work for woman suffrage?" "Well, I should say we have accomplished a great deal. Since the beginning of the woman saffrage agitation thirty years ago we have gained school suffrage in twelve States: law, theology and medicine—all the professions have been thrown open to us; all the Western colleges and universities admit women; there are in this country 1,000 licensed female doctors; there are fifty female lawyers, and women are allowed to practice in the Supreme Court of the United States, although a number of the States still shut us out; there are forty female minister in the Universalist Church alone, while hundreds of licensed female preachers are in the Methodist Church, doing the best kind of revival work. Thirty years ago woman could only sew, cook and teach. Now not a trade scarcely but has women in it. Women are managers of large stores and business, and manage great farms with success. Why, the largest farm in one county in Illinois is owned and managed by a woman. Your Eastern people ought to go West and see how women are getting along only with a few of their rights."

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